

# UNITY

Freedom, Fellowship and  
Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

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## IMPORTANT NOTICE.

Commencing with the first issue in March, 1895, UNITY will be enlarged by a greater number of pages. At the same time the subscription price will be increased to

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Any subscriber who has paid in advance can have his subscription extended ONE YEAR from the present date, by remitting ONE DOLLAR before March 1st. The time up to which payment has been made may be noted on the small yellow mailing slip pasted on each paper.

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## New Subscriptions

sent in before March 1st will be accepted at the present subscription price, viz., \$1.00 per year, payable in advance.

## Editorial

*Priests*

*Should study passion; how else cure mankind,  
Who come for help in passionate extremes?*

\* \* \*

*Thereby to see one purpose and one will  
Evolve themselves in the world, change wrong  
to right:*

*To have to do with nothing but the true,  
The good, the eternal—and these, not alone  
In the main current of the general life,  
But small experiences of every day,  
Concerns of the particular hearth and home:  
To learn not only by a comet's rush  
But a rose's birth—not by the grandeur,  
God—*

*But the comfort, Christ. All this, how far  
away!*

—Robert Browning.

OUR neighbor *The Advance* is greatly improved by the new dress it has just assumed. It is a good paper and deserves a good dress.

WE would call especial attention to the Rev. Mr. Bradley's thoughtful discussion of the relation of the churches to social questions. It may sound a little discouraging at first, but in its conservatism there is more promise of real helpfulness than in the enthusiastic but uninformed optimism which finds such frequent expression in these times.

BROWNING says "When is man strong until he feels alone?" The secret of all moral strength is found in solitude. Character must be based in the sanctities of the inner chambers of the inner soul itself. It feeds not upon the smiles and patronages of men and women. Like an artesian well its strength passes up from hidden waters. The pressure is hid in the bosom of far away hills.

WE print in another column an open letter from our friend and neighbor, Rev. R. A. White, pastor of the Stewart Avenue Universalist Church in this city. The letter was published in the "*Universalist*," the provocation for which is made apparent in the text. Mr. White's statement is a clear and manly one, and speaks for many others as well as for himself. It carries a needed word to many Unitarians as to the Universalists, and we hope it will carry conviction to those who are wishing success to the Congress in its effort to unite in a missionary way the liberal forces but who are afraid of the "new denomination" bugbear. If this movement against denominationalism should somewhere in the twentieth century eventuate into a denomination, taking unto itself the evils it now seeks to avoid, it will have meanwhile accomplished a needed stroke of work. This non-sectarian movement deserves encouragement until it ceases to be non-sectarian. Then there will be need of another set of Protestants to correct its corrections. They will be doubtless forthcoming. Let them attend to their work while we attend to ours.

IN the January issue of the *Unitarian*, J. T. Sunderland, the founder and the tireless editor for nine years, withdraws from the editorial chair. This journal henceforth becomes in editorial management, as it has been in its business management, a Boston "Monthly Magazine of Liberal Christianity," representing probably very fairly the general life of what now purports to be the united Unitarianism of America. Mr. Sunderland himself justifies his retirement not only on account of the exacting cares of the parish to which he gives all his strength, but because

"the recent action taken by the denomination at Saratoga places itself unequivocally upon a Christian basis, thus relieving him from a sense of editorial responsibility which until now he has not felt it possible to lay aside." Mr. Sunderland has fought a good fight, and all sincere fighters succeed in one way or another. Just what his success consists in remains to be seen, certain it is that many of those, perhaps most of them, who contended for the ethical basis in religion as the true interpretation of the Unitarianism that is today, and, still more, the Unitarianism that is to be tomorrow, at Cincinnati and subsequently, have declared themselves satisfied "under the circumstances" with less than this at the hands of the National Conference. Whether this means that the Western Conference's position, still clear and unequivocal, is to be modified to conform with the National Conference or to be laid aside by the virtual abandonment of the contest by its own constituents, the future alone will decide. At any rate Mr. Sunderland has won his right to a release. The problem at which he worked, if settled to his own satisfaction, is not yet settled to all minds and for all time and needs. America still bears in its hand an undemonstrated prophecy, an unrealized dream, and its prophecy and dream are only a little more remotely the prophecy and dream of the world. "Liberal Christianity" is a great phrase, but its connections are too obscure and in its largest estate it is too limited to hold the full thinking of the world. There is something larger,—the religion which the student of ethics and comparative history dimly comprehends, the universal religion of humanity, the religion of truth, righteousness and love, which belongs as much at the heart of Buddhism as it does at the heart of Christianity. The noblest blossoming of Judaism and Islamism represent it just as truly as the fair blossoms of Christendom. We wish our contemporary, the *Unitarian*, God speed! but we hold UNITY not one whit less loyal to the ideal of the *Unitarian* when it wants that, all that, and a great deal more. That something more still has inspiration and comfort in it to UNITY.

## Triumphant Lives.

Thomas Metcalf, the benignant teacher, the devout layman, the friend of all those who would live in the spirit, the guide of young men and women, the stay of the older ones, has triumphed over death. He began teaching at sixteen; left his Massachusetts home when a young man. After a short ex-



perience in the high schools of St. Louis, he passed to the then young institution, the State Normal School of Illinois, situated near Bloomington, the center of a beautiful little town which the school has created and to which it has given its name. For twenty-eight years Mr. Metcalf was connected with this institution, first occupying the chair of mathematics and then for fifteen years or more as head of the training department. Last June encroaching sickness and weakness compelled him to retire from active duties, but the trustees decided to keep his name on the calendar, as Professor Emeritus, as long as he lived. With the opening of the new year, at the home of his eldest son Herbert, in Chicago, after a lingering illness, he breathed his last. The present writer ventured the opinion, as he stood by the casket, speaking the memorial word, that no man in the State of Illinois was more deeply, beautifully and widely beloved than Thomas Metcalf. Year by year the ever increasing classes of Normal went out to their life's work with his earnest words in their memory, his gracious presence in their heart, and his benign influence pervading their lives.

In the household of the liberal faith, the liberal fellowship of the west, he was equally beloved. He was present at the meeting which organized the Illinois fraternity of Liberal Religious Societies in 1875, was one of its first officers, was frequently at its meetings, watched with anxiety its groping life, noted with anxiety its change of name to that of the Illinois Unitarian Conference, and waited with devout interest the development of the time when the liberal hearts of the west would unite in the interests of the common cause they held dear, and prove themselves worthy the faith he held so precious. Prof. Metcalf's earlier associations were with the Universalist denomination, and he always held undivided his loyalty to both Unitarians and Universalists, indeed all devout souls of every name. He was himself by temperament cautious, conservative, but his conscience made him open and fair and his intellect always gave him the forward look. So he looked with great sympathy upon the gropings toward union represented by the great Parliament of Religions and subsequent activities. The editor of UNITY found in Professor Metcalf one of his earliest friends. UNITY itself found in him a most interested reader, but Thomas Metcalf, gentle, modest as he was, was no mere follower. He himself was a leader. It was given him to help shape the convictions as well as mold the lives of thousands of young people, and aside from that bright continuity in which he trusted on the other side of death, of which his own life was both an argument and a prophesy, he has won an inevitable immortality on earth. His was a personality that has prolonged itself, and multiplied itself through the teachers sent out into the lives of the boys and girls that congregate in country, village and city school houses of Illinois, and all the great west. Through him the children of the foreign born

have been naturalized; through him the children of the ignorant have been made intelligent; through him the children of the selfish and the mercenary have been taught patriotism, disinterestedness, a love of truth and a passion for humanity. It is significant that his first love as a student was given to mathematics. In him Emerson's ideal was realized. For him the laws of gravitation were one of the laws of right. To him the multiplication table and the beatitudes were the shining rounds in the same ladder that reaches from earth to heaven. His old place is vacant at the Normal School and in the Unitarian church at Bloomington which he served in every capacity from the pulpit to the furnace. For many years he was the superintendent of its Sunday-school, and always he was the ready substitute which made the absence of the pastor almost fortunate. He will be missed in the wider circle of the state and the west, but he did his work so well that it remains. Many will join with us in bidding farewell to this dear friend; Hail! to the deathless spirit. The cheer that he once was is cheering still.

More humble and obscure far was the life of Helen Heath than that of Professor Metcalf, but she belonged to the same fraternity. She, too, was in the line of the saints. Like his, her worth was of the unconscious kind, her power incalculable, most of all incalculable by herself. When last winter Chicago found itself unexpectedly in the toils of a famine; when it suddenly realized that thousands of families were in danger of perishing from want of the sheerest physical supports of bread and fuel, before the tardy and all the way along imperfect "organization" of the philanthropic forces of the city could be shaped, Dr. Heath, backed by All Souls Church and a few friends in the neighborhood, planted herself in the heart of one of the misery centers of the city, the Bridgeport district, peopled largely by simple-minded Poles, representing the unskilled labor of our city. For four months she directed that relief station, ministering at one time to a parish of nearly five hundred needy families, calling to her aid the best help possible, the needy sufferers themselves; enlisting the very porter and drayman into the work of visitation and investigation, thus reducing impositions to the minimum and elevating help to the maximum; and before the end of the work, it became apparent that the best help offered at the Wall street station was Dr. Heath herself. Her medical training made her the good physician indeed to the body, but her intense disinterestedness and beautiful altruism made her the good physician of souls also. She was loath to give up the work, but these parishioners of hers would not give her up. Their joys as well as their sorrows, their good fortune as well as their bad fortune, followed her to her Ellis avenue home, four miles away; and last summer, while others sought the shade by the water side, in country places, she reopened her sympathy shop. Backed by a few friends, every day in the week, she was at the Bonfield place, where little ones were

taken care of while mothers were at work; young girls were taught to sew; clumsy boys and men inspired to act for themselves; inefficient women quietly *influenced* to better cookery and more efficient home-making.

On Thursday evening, January 10th, at the annual meeting of All Souls Church, when all the activities of the year were being reported, Dr. Heath stood up to read her report. She had recounted the past, but just as she was about to speak of her future hopes and plans, she sank in her chair, was carried to her home, and in about four hours breathed her last. Apoplexy had done its work and she had solved the problems that pressed hard upon her for herself. No one who knew Dr. Heath and her work will suffer the insinuation to go unrebuked that she had thrown away a life, or worked too hard. Her life, foredoomed to be either a short one or at the end a long, painful one,—for she had had a non-responsive body,—was made very joyous and beautiful, always a serving spirit; the only sorrows of her life were the obstacles within and without that stood between her and usefulness. If anybody shortened Dr. Heath's life, they are those who withheld the help they might have given, refusing the opportunity offered them.

It was to her a sore grief that she could not have continued in the Bridgeport helpfulness. Financial incapacity or unwillingness on the part of others, made the suspension necessary for the time being; but she and the church looked confidently forward to the time when the emergency work would give way to the permanent settlement of usefulness in the Bridgeport district. Some friends of this kind of work connected with Dr. Kerr's Christian Union in Rockford, were becoming interested, and she with others was looking forward to the establishment of the settlement, perhaps as early as the first of April of this year. It was of this plan she was about to speak when she entered into the silences. May not the plan yet be realized in the hands of the co-laborers she trusted, and the "Helen Heath Social Settlement" still become a fact?

There were a few moments of thought and prayer with the immediate family at the home Saturday morning before the worn-out body was restored to nature through the kindly ministries of flame, her body being cremated at the Graceland Crematory. On Sunday afternoon a memorial hour was spent in the church, and among the sincere mourners and true lovers there were none whose grief was deeper or whose love more genuine than the pathetic attendants from the Wall street district. Many more of these would have been there could they have clothed themselves in garments which to them would seem fitting the place and the occasion. As it was there were those who borrowed the necessary garments that they might come and drop their tears with those who loved her most and knew her best.

Yes, Helen Heath also triumphed! May these triumphant lives reassure many others in their quest for the real success, for the only conquest that is worthy a living soul.



## What Can the Churches do Towards Solving Social Questions?

AN ADDRESS BY REV. CHARLES F. BRADLEY, OF QUINCY, ILL., DELIVERED AT THE ILLINOIS CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

But little.

I am aware that this is an ungracious thing to say at the beginning of a discussion which is looked to to throw light on perplexing matters. I do not take up my subject with the cynical intention of finding as many disagreeable things to say about it as possible. I appreciate the earnestness and the hopefulness with which many minds are turning to the churches to get the thing done which will extricate society from the frictions and disorders within it. I should like to sketch some pretty schemes, and could sketch you schemes which would fit "Altruria," but we are not living in "Altruria." We have to deal with the obdurate facts of a low order of human nature; facts which we have to reckon with and which refuse to adjust themselves or be adjusted to schemes.

Hence, to avoid misdirected efforts and disappointments, it is all important that the churches at the outset understand their limitations.

It is significant that our question would never be asked if the churches were by nature fitted to handle the ethical and economic conditions of society. They would remove evils, repress disorders and establish wholesome relations by inherent impulse, out of resources of energy already possessed, without waiting for some enterprising enthusiast to haul down their machinery, oil its rusty parts and set it going.

The churches are very old institutions. They have outlived many vicissitudes and adapted themselves to many changes of culture, but they have never confronted quite such an epoch as the present. It calls for lines of work to which they have never put their hand. The work they have been constructed to accomplish can have no place in the solution of the vital questions at issue in human relations. It is safe to say, not a church would ever have been built but for man's fear of hell and desire of heaven. These are the questions which have created and equipped churches. All their machinery has been built to the end of solving these questions. But the heaven and the hell of the churches are not social questions. It is questionable if their old machinery can be made to fit the new work. When the railway appeared sixty years ago in response to the new demands of transportation, it was thought that the stage coach could still be utilized. Half a dozen of them were strung together on the rails behind the noisy little locomotive; the arrangement was found to have but little advantage over the old turnpike in meeting the increasing needs of transportation, and the old stage coach had to go.

The churches today are as unlike the institutions which can effectively handle the problems of the life of man as the primitive stage coach was unlike a Pullman Sleeper.

The awkwardness and reluctance which the churches feel when challenged with social questions, are due to the sense of this constitutional unfitness. They are in the fix of the man at a convivial gathering who, though having no knowledge of music and no voice, is called out to sing for the entertainment of the company. They know that the world boils with maladjustments and cruelties and sufferings, but they say, "What is it to us? we regret, but can do nothing to help." It is not in their line; their age-long work of saving souls from hell having lapsed, they unconsciously have taken on a social

function in which they find themselves useful. They have become the venerable depositories for safekeeping of the refinements and proprieties of the higher levels of culture. Three years ago a strong, wise man, liberal and progressive, a student of the problems of our social and industrial life, was called to the pastorate of a wealthy, cultured, influential church in a large eastern city. After establishing himself he began to shape plans for awakening his people to an interest in humanitarian work and to fit them to take hold of it. He was not opposed. A "new thing was seen under the sun" for awhile. Aristocratic denizens of the avenues, clerks from the shops, artisans from the factories, sat together in an elegant edifice, spell-bound by the enthusiasm and eloquence of the preacher. The beginning was auspicious, the test was fairly and thoroughly made, but success was impossible. The old machine could not be fitted to the new work. The discouraged pastor writes me that he is about to resign. His "mouth is plastered up." His "hands are tied." He is "forbidden to lecture on modern questions." He is "forbidden to start a class in history for working girls and a class in sociology for working men." On reading his letter the humor struck me that his church is what the Tally Ho coach is which one meets in summer with its load of merry tourists on the mountain roads of New England, a survival which people of leisure find a useful means of innocent enjoyment. But it is said that many people in the churches are certainly awakening to a keen interest in the condition of society, and that the churches are reservoirs of a vast amount of unused spiritual energy which needs only to be set free. So there is such an awakening, and it is a hopeful sign; and it is not a question that there is vast spiritual energy locked up in the churches and out of them, which would change the face of the world if utilized.

The gist of our present contention is that the awakening has no constructive efficiency, that the latent energy is not used for the reason that the churches are not equipped to use it. Capital has long looked hungrily at the wasted power of Niagara Falls, but it had to wait till the science of electrical engineering was mastered. Spiritual energy has its constructive laws. Churches have not yet discovered that culture is an art, and that its advancement is by scientific principles.

The Orthodox Congregational churches certainly have spirit and purpose and the advantage of powerful practice, but at one of their great meetings recently they set two facts side by side; the fact, namely, that it costs \$50,000,000 annually to run the churches and the fact that it annually costs \$400,000,000 to run the jails of the land; they set these two facts side by side and said, "we are doing nothing." The Y. M. C. A. is a strong social institution. It touches no vital social question. It helps to conserve the refinements and proprieties of the higher levels of culture. Christian Endeavor societies, Epworth leagues, the new movement of church activity, are in a sense an awakening, but they touch no social questions. Here and there, in the churches (or out), one man in a hundred is a man who not only feels the mighty frictions of social struggle, but by exceptional character and ability and long experience sets out to allay the frictions by a rational and humane business method. He adopts the profit-sharing plan. It taxes to the uttermost his patience and tact, but after a while he makes it work fairly well. His method naturally selects a good grade of workmen, who have a fair measure of common sense and character.

The frictions between capital and labor in this particular instance are reduced, and if this particular instance were of universal occurrence the strain of social struggle would be greatly relieved.

But it is not of universal occurrence, and this is the social question. What of the ninety and nine capitalists who don't try this method, and who, from lack of the high-grade intellectual and moral traits needful to its success, would fail if they did try; and what of the multitude of incompetent laborers who are not fitted for it?

An enthusiastic preacher thinks that something can be done, only take hold. A few zealots gather about him, the elect of his church, who, too, think that something can be done, only take hold. They take hold, they know that a good deal is being said and written on economic and ethical questions. They equip themselves and begin to read. They start classes in sociology. They acquaint themselves with the degradation of the poorer classes, with the iniquities of the sweating system. They begin a crusade against poverty and inaugurate work of a humanitarian sort in tenement quarters. They set up college settlements where the children of culture may live in touch with the children of degradation. There are night schools, day schools, kindergartens, manual training, instructions in cooking, in sewing, in housekeeping, free lectures, free music, food for the destitute, help to pay rent, help to find work. The scheme is excellent. The effort put forth is enormous. What is the net product of its efficiency in solving social questions? To answer this question another must first be answered.

What do these brave workers know about the business they have undertaken? What do they know about the laws of life,—physiological laws, psychological laws? What do they know of the function of the social organism, what forces shape it and make it what it is, what it does for the individual, by repression, by stimulation? What do they know of the function of struggle and pain in brain-building? What skill have they in so deftly relieving pain and privation that they do not take away struggle nor change the impotency of hopelessness into the more fatal impotency of dependence? What do they know of the inertia of ignorance and the exceeding slowness with which the tissues of intelligence and self-reliance grow? What do they know of the infinite labor it costs Nature to evolve in a single mind the sagacity and energy of living discreetly, wholesomely and in reasonable adjustment to the conditions of struggle? What do they know of the infinite complexity of human relations, to what extent the dirt and disease of the slums have their roots in the thrift of the prosperous classes? What do they know of the obstinacy of heredity, of the traditions that run in the blood? And if they do not understand these things, how do they know what mischief they may be doing in undoing the hard features of the struggle, what weak spots they may lay open on one side of life while stopping up weak spots on another side? Hull House in Chicago is a noble ideal. It is a finger post at the fork of the roads. Yet a shrewd, sympathetic observer, who has followed its work closely for years, tells me that it is creating a growing class of dependents, who instead of learning to help themselves turn to it for help in the most trifling emergency.

When the merchants of St. Louis want to bridge the Mississippi, they don't take off their coats and set their own hands to building it. They employ a corps of competent engineers and artisans. Culture is subject to laws of energy as complex and exacting as



those of bridge-building. Only experts, those who know the laws and can adjust effort to them, are competent to handle social questions.

The humanitarian awakening is a sign of the eternal goodness in human nature and that the goodness is constantly emerging in increasing power, but its effect on the present movement of human struggle is slight. By the fall of a house a man is caught under a ponderous beam. Obstacles hold the beam from pressing upon him with its full weight and killing him instantly, but it lies upon him with sufficient force to hold him helpless and cause him much pain. His fellow workmen seize the beam to lift it from him, but with all their strength they are only able to raise it sufficiently to ease the sufferer's pain a little. They cannot remove it and set him free.

Our humanitarian awakening does little more than to relieve pain somewhat. It solves no social questions. Our motive is not fiery enough. We are not seeing into the mighty depths of the struggle to appreciate its issues. We see only the ugly and disagreeable features of it, which we try to escape. More than we would be willing to admit, perhaps, our humanitarian impulse is simply epicurean in its nature. Our sensibilities are hurt; and the taste, the comfort, the peace that we prize, are prejudiced by the degradation and violence and wrong and pain which we encounter. We cannot escape contact, and if we are to escape sympathetic and vicarious suffering, the degradation and pain of other lives have got to be removed. Emerson defines our epicurean standard aptly: "It is as great a loss to us that others should be low as that we should be low, for we must have society."

This epicurean standard is not to be depreciated. It is useful as far as it goes, but it cannot touch social questions.

Our altruism, fervid as it is, must remain impotent, till there is behind it a rational, masterful purpose to bring social questions to the light of Nature's laws, and to aid Nature in giving efficiency to these laws in human relations. There is a vast unused psychic force in man, capable of great things, when once the churches see, if ever they do, that a man's life has more than an epicurean value, to himself and to society; that the experiences of today shape powers or weaknesses which affect the succeeding stages of destiny. You may not agree with me when I say that the goal and issue of the world-struggle is the ceaseless evolution of the individual human being, that the mighty framework of society exists for the development of the many and varied powers of his enduring organism; but his history in this world will be a riddle you cannot untie, and his life a path you cannot follow, to help him, until you get a firm grip on this fact. The churches will handle social questions when they can see what Nature is doing to build the individual, and what they must do to aid her. Their altruism must have back of it the sense of the infinite value to a man and to his destiny of the life that now is; what power and greatness of soul he is able to secure, rather than how much pain he can escape.

What is a social question? We toss the word idly from mouth to mouth but what sort of a thing is it? A social question is an issue between the individual whose destiny Nature is working out; and the social organism, the instrument by which she is working it out. The organism is found to repress the individual, to curtail his liberty and opportunity. The individual finds his desires hedged in, finds himself unable to get out of life what he wants to get. There is strife between them, the organism inflexible, the desires of the individual irrepressible; the deprivation

of the weak, who are borne helplessly on by the hard conditions of the struggle, the enhancement of the strong, who are able in a degree to regulate the social forces.

There are divers factors to be taken into account in this problem. One is the function of the social organism to force the individual to unremitting struggle. Another is that the struggle must take its grade, as low or high, coarse or refined, from the intellectual and moral grade of the individual, from his organic powers and weaknesses. Another is that what the individual wants may not be what he needs. Another is that if what the individual gets deteriorates his career, the organic weaknesses which are deteriorating him must be the center of attack in lifting him to a firm footing.

In the light of these factors it is found that maladjustment is the inevitable and universal condition of things. The social problem which men are trying to solve and which breaks up into an infinite variety of social questions, is to eradicate all maladjustment and give to all the units of the organism the equal opportunity of a free development according to individual nature and needs. It is absolutely an insoluble problem. There is no getting rid of maladjustments while men remain imperfectly developed. No equal opportunity is possible. No man has such opportunity, not even the most successful. The wage-earners getting a bare subsistence and the capitalist living in luxury, are only a prominent example of what is universal in human relations.

Every specific social question denotes a specific maladjustment which stands not by itself to be treated as an isolated disease, but which reaches far and involves the whole tissue of the body politic.

The hostility between labor and capital is a question of the intellectual and ethical status of all classes. Each fights for an advantage, which the stronger gets; and this feature is found universally in human relations. Labor secures laws for its better protection, which capital evades by lying and cheating; and this is not an exceptional fact: lying and cheating are in use everywhere to evade restriction.

Take the tenement question in our large cities and manufacturing centers. I refer you for an illustration of the question to Mr. Hale's article in a recent *Forum* on the "Impotence of Churches in Manufacturing Towns," especially to his description of the tenements of the Borden Mills. Degradation can hardly strike a lower level than is found in the tenement quarters of an American factory. But where are the roots? They strike deeper than the greed of capital, else there would be little difficulty in eradicating or mitigating the maladjustment. A generation ago, when capital was just as greedy as it is today, factory tenements were generally wholesome and respectable. At that time they were occupied by a very different class of people from the present tenement denizens. A half century ago George Peabody undertook, as a private individual, to show how the tenement problem might be solved. His experiment was hardly a success,—which circumstance, however, has little significance. More to the point is the fact that the churches cannot make even a George Peabody, and nature but rarely succeeds in making one.

The question is rising, if society by its corporate strength must not take hold of the matter. The London County Council, a strongly socialistic body, is moving that way.

But what is the power that is setting the movement on foot? It is Trades Unionism. Tenement renovation is associated with the

compulsory enforcement of Trades Union claims and Trades Union monopoly. Trades Unionism is on the way to become the ruling regime of England; and when it achieves power it will extirpate all the higher brain-force from England's industrial energy on the one hand, and on the other hand it will crush into lowest slavery the vast mass of non-union labor.

A single social question is far from easy to handle. You give it a pull, and the whole social fabric shakes. You relieve the maladjustment that is near by, and let loose some remoter mischief.

Nature has had a hard and long task, but she has built up a pretty good sort of civilization. It is crude and horribly ugly in many of its features, but it is virile, sturdy, irresistible, showing phases of grandeur here and there, and giving promise of nobler things than the thought of man can conceive.

The churches need to council with her and ask how she has done it, what are her ways. She has done it by observing certain fixed principles.

One of these steadfast principles is the fact that society always has been organized, is today, always must be organized, to the end that only the fit may survive; not the deserving as we are accustomed to measure things, but the fit, the individuals loaded with energy and equipped with skill to adjust to the struggle. If by plenary fiat of autocrat or ballot society could be organized (as it cannot) to the end of enabling the unfit to survive, speedy social deterioration would set in, not to be arrested except by the throes of revolution and return to nature's principles.

The churches need to get their eye on this fact, to *stare* at it till they can see it.

Nature has steadily pushed social progress without halt or hesitancy. There have been no backward steps, notwithstanding incompetent observers have fancied that they have found such. She has done it by holding men relentlessly to struggle in the teeth of their efforts to escape it. It has not been altruism that has driven progress. The function of altruism has mostly been to relieve pain, refine the quality of progress, and perhaps unwittingly to help nature eliminate the weak. Weakness is a destructive inertia. Relieve the weak from stress and they dissolve by inertia. It is struggle that has driven progress.

The churches need to *stare* at this fact till they see it.

Nature has pushed progress by unceasingly bringing under the protecting ægis of the social organism an ever-increasing number of individuals who are fit to survive. Progress is the product of the *middle class*, so called, the virile, unconquerable, brainy, working middle class. Nature keeps expanding the area of this class, pushing it upward and gradually extirpating the idle luxury rotting at the top, pushing it downward and lifting into itself renovated sections from the submerged strata at the bottom. This steady growth of the working middle class is a notable fact, involving as it does the slow decline of the privileged class at the top and the slow decrease of the area of helpless pauperism at the bottom.

The churches need to *stare* at this fact till they see it.

Nature has advanced this area of the fit by the three great functions of the individual organism which have sustained the struggle of existence,—the function of intelligence, the function of reason, and the ethical function. The exigencies of struggle have forced the growth of intelligence. Necessity has driven the brain to discover, to gather the facts of the world, the facts of



life and destiny, a vast mass of knowledge stored in a vast intellectual power.

But the mass has needed, so to speak, to be sorted, related to law, organized into utilities; and reason has had to fetch out its powers and undertake the task of setting the expanding world and the increasing struggle in order. That society might not become a seething chaos of conflicting self-interests and be crushed by the accumulations of its resources, the ethical function has had to grow along with intelligence and reason, and build the strong walls of the moralities, open channels through which the streams of struggle and competition might flow with fewest collisions, bind the working multitude together in orderly relations, and organize the social structure firmly and harmoniously by the powerful energy of good-will and helpfulness.

These functions are the builders of society and of progress. Intelligence gathers the materials, reason places them in fit relations, the ethical function cements the fabric. With greater intelligence and vaster knowledge of the world and of man, reason acquires keener vision and a wider grasp of relations, the ethical function broadens, refines and elevates its standards, holds the struggle in the grip of firmer law and ennoble it by broader liberty. These functions are co-ordinate and co-operative. There is no primary, no subordinate among them. Progress cannot move a step except as intelligence discovers and fathers new materials, reason adjusts them to law, and the ethical function strengthens the rising structure to sustain the advance.

The churches have here a fact which will guide them.

They want to take hold and *do something*. They must follow Nature's way. They must awaken, not only to the wrongs and the violence of industrial struggle, but to this fact, the key to the social problem,—that the goal of progress, the focus into which all world-forces converge, is the upbuilding of the individual as an organism of manifold, refined and illimitable powers. Not till they recognize this as the true object to make for, are they capable of doing much. They must strive to exterminate the brutalities of the struggle, not by quenching the struggle but by exterminating the ignorance and the low inhuman selfishness which are the sources of the brutalities. They must strive to multiply the number of the *fit-to-survive*; to increase the area of the self-reliant, the progressive, the energetic; to refine, enlighten and enlarge the powers of life throughout this ever-widening area, that its renovating vigor may attack and extirpate all social disease, at the top and at the bottom, as healthy life attacks and extirpates the diseased flesh of a wound. They must be filled with the holy spirit of culture, with the passion of its high ideals and divine nobilities. They must cultivate intelligence, acquire the ability to lay open things that are hidden, to dissect the environment of social struggle and trace its nerves and the currents of its forces, to interrogate the human body and the human soul, to discern the complex conditions which enter into the drift of a human life. They must cultivate reason, the regulator of force, the adjuster of relations. They must acquire and spread the light and the authority of "sweet reasonableness." Whatever is awry in the world is unreasonable. The wild contentions of men are as unreasonable as they are unjust. It is human unreasonableness which makes the social question unyielding. The terrors and woes of men are rooted in want of reason in motive, aim and act. Establish a powerful reason that can command the field of life which intelligence discovers, and set

men to living rationally. They must cultivate the ethical function. The ethical function must keep pace with intelligence and reason. It will. As intelligence increases in power and accumulates new materials to incite human strife, and develops wider and sharper competitions; and as reason comes to discern the increased destructiveness of unregulated struggle, weighs the value of the human life submerged in the conflict, the incalculable loss that comes to it as it goes down overwhelmed by the ceaseless onset of maladjustments, the buoyancy of beauty and delight that swells its eager powers if the mighty struggle is held in bonds of order and peace and life may reap according to its needs and rise to each new opportunity according to its hope,—Right and Good Will, those mighty bonds of social stability, which make the possibilities of progress illimitable, will acquire firm and far-reaching authority. Dead moral standards, hiding iniquities beneath them, will be dismantled. Living, broader standards, fetching sweeter liberty with them, will rise. Justice and equity will quench misrule and violence, and kindness will shame selfishness out of human relations. Life's high ideals, those that are of more value than bread and gold, ideals that range aloft on the circle of vast destiny, amid the beauties of the spirit and the wealth of its quenchless love, will kindle a new sort of spiritual enthusiasm which will throw its light far into the dark mystery of the human career.

If the churches want to *do something*, they must fire with the unflinching purpose of it and equip themselves as experts to build up in society those powerful functions of culture, intelligence, reason and ethics, with its world-moving altruism.

It is idle to put the emphasis of effort on any one of these functions to the neglect of the others. Intelligence is a commanding fact of our times and we are afraid of ignorance; but if you concentrate on intelligence, you gather materials indeed, good materials and plenty of them, but they are materials that must lie unused by the roadside.

Reason is another commanding fact of our times and we are justly afraid of the superstitions and unreasonableness of the vast multitude involved in social struggle; but if you concentrate on reason, on nothing else, you exert no constructive energy on society; your effort is lost in brilliant generalities that are like the clouds in the summer sky. Short-sighted zealots think that intelligence and reason have only a mechanical and mercantile value and have little relation to progress, that the earth is to be saved by sweeping it with a tidal wave of reform and altruism, and the churches are exhorted to gather in their might and swell the tidal wave. No doubt the tidal wave cleans for the moment; as a cyclone cleans the dirty streets of a city, as Mr. Moody's tidal waves cleaned away some vulgar stuff, as the recent tidal wave has done some good cleaning in politics. But because there is no adequate material of intelligence to build into the walls, society is not enlarged and strengthened by your effort. You spill your valuable cement in the gutter. I said I could sketch you pretty scenes. Let me sketch one.

I will suppose an oasis in that desert where life is blistered and withered by the fiery heats of selfishness, and swept and blinded by incessant storms of madness, called Chicago. There are a hundred men and women, in touch with each other, who have climbed to the top of the world and have become experts in the science of life—life! mightiest of the mysteries that mantle the universe, quintessence of the powers and splendors of the uneven world, God's divinest song since first "the morning stars

sang together"! They know the value of a human life, that brief as is today, ephemeral as are its experiences, today helps to shape the orbit of life's illimitable destiny. They know the framework of life's functions, the physiological and psychic laws by which they are built and do their work. They are minutely familiar with all the conditions which affect life's welfare, favorably or unfavorably—such minute but important matters as nutrition, labor, rest, recreation, shelter; and they know how to regulate these conditions to secure the unobstructed operation of life's machinery. They know the value and the joy of difficult aims, of sharp but well-adjusted struggle. They know the value of wealth when it ministers to the mind, creating art, enabling intelligence to explore the treasures of the earth, inspiring the illimitable ambitions of genius. They know the value of human relations, the complex laws governing them, the dependence of the individual upon noble association for the richest development of his faculties and experiences, the joy of justice, of sincerity, of helpful love.

They are engaged in business, in bank and warehouse and factory, among the most skilful and most indefatigable of Chicago's workers. They are making money, but not just to see it "make," nor to gratify pride by showy achievement. They are working to help on the world's struggle healthily and to the achievement of more and richer life for themselves and their fellows. All their strength and skill are taxed to succeed by honesty and good-will. They will not make inferior goods nor sell inferior goods although the competition of adulteration almost submerges them. They are just and brotherly to their work-people, and are known to be just and brotherly. They exclude the shiftless, drinking laborer from their factories, and gather artisans of intelligence and character about them. As the business is run, not to accumulate private riches but to healthily help on the struggle of existence and develop men, wages adjust themselves to individual skill and individual interest and what they are all able to contribute to the net product. Each man's personal interest enhances that product. To each lies the opportunity of his finest skill. They are all, employer and employee, aiming at a common end by their toil, the achievement of the fullest and the sweetest life.

To the greater furtherance of this end these hundred men and women, with their comrades, the earnest intelligent employees in their mills and shops, associate to form a Seminary of Human Culture. They create an institution where the science of life, the art of making life beautiful, in all its breadth and height may be inculcated; where to childhood and youth and manhood and old age the wonders and the powers of life may be expounded and the mind adjusted to an enlightened environment; where its physiological and psychic laws may be demonstrated, which range through the whole cycle of activities: in nutrition and blood-making and brain-building; in the functions of thought and passion and will; in the function of the home; in the function of association and affinity; in the relations of friendship; in the relations of man and woman to each other, of parent and child.

They develop ample and skilful appliances for the prosecution of culture; laboratories and libraries; expert instructions in the mechanism of body and mind; instruction in physical and mental sanitation; instruction in the principles of thrift and economy; instruction in social and industrial economics and civil welfare; the cultivation of "sweet



reasonableness" in conduct; the cultivation of an abhorrence of vulgar selfishness and of a love of what is noble and good; the cultivation of sensibility and taste; the development of an insatiate hunger of knowledge; the training of the imagination to the uplift of ideals that shine like the stars and that fill the spirit with the joy of its illimitable powers and its unending life. They are following Nature's way to the solution of the social question.

A thousand such oases in Chicago, working outward through the great middle class, working downward and lifting from the depths into this great middle class—how long would there be a social question in Chicago?

But this is Utopian, you exclaim, a chapter from "Altruria." I told you so. Don't be so foolish as to try it when you go home. Wait, your great, great, great grand-children will need to arrive before the social question will get much rational handling.

I am sorry to have to give you such cold comfort; and I don't doubt you will call me a pessimist. But I don't mind it. I am used to it. I am an optimist nevertheless. But having kicked against obstinate Nature a good many years, and having tried in vain to straighten her crookedness with optimistic illusions, I have quit; I leave that pastime to those not yet disillusioned.

But there is nothing discouraging in what I have shown you after all, unless the slow wheels of the diurnal sun can discourage you. You cannot solve the social question. It is not your fault, the time is not ripe. But you can go home, facing the distant hills where the light of the coming morning is beginning to play.

Go home and *think*. Remember that by a million birth-throes of inspired thought is a world-conquering idea born.

Take hold and *do something*, don't be afraid. You won't do much for you won't know how, and you doubtless will blunder. Never mind. It is better to blunder trying to do something than to rot doing nothing. Besides Nature will not greatly mind your blunders. She will cauterize them, and if you are likely to be too mischievous she will quietly put you one side.

You *can* awaken to the fact that there is a social question, and that you and your destiny are tossing in its vortex.

You *can* begin to learn the alphabet of the Book of Life.

You *can* fear the terrors which the unregulated forces of struggle are letting loose.

You *can* get your eye on the fact that in solving the social question the center of attack must be the renovation and uplift of the great middle class. Preaching will not settle the social question. Nor will fussy, superficial "work among the poor" do it. It must be *the life of the people*.

You *can*, more than you do, reverence intelligence and reason and good-will.

## The Sunday School

The Fifth Year of the Six Years' Course.

### The Growth of Christianity.

BY REV. J. H. CROOKER.

Third Period: Christianity since the Reformation: A. D. 1517—A. D. 1789.

#### LESSON XIX.

The National Church of England.

Chronology: The Sixteenth Century. Important events: Tyndale's Bible, 1525; the Act of Supremacy, 1534; the destruction of the monasteries, 1535-1540; the Prayer Book, 1548; the Thirty-nine Articles, 1563. The four chief leaders in religion: William Tyndale, Thomas Cromwell, Thomas Cranmer, Matthew Parker. Two pathetic martyrdoms: Thomas More, Hugh Latimer.

#### I. THE DIM BACKGROUND.

The Roman invasion of Britain, just be-

fore the rise of Christianity, reveals to us the priests of the land, the Druids, whose religion was a somber nature-worship. At what time or by whom the gospel was first preached in the island we cannot tell. In the fourth century, there were many flourishing churches. Christianity was strong enough to produce a great missionary, St. Patrick, who evangelized the people of Ireland. Soon after this the Romans left, and the invading Angles and Saxons, pagans from the continent, stamped out the Christian faith and destroyed its churches. Then, about 600, the missionary Augustine came from Pope Gregory I.; and he made a convert of Ethelbert, the king of Kent; and soon, from Canterbury, Christianity began to spread through the land. English Christianity now became an established institution, though many times harassed by the invading Danes. Two great names adorn its annals: King Alfred, 871-901, and Bishop Dunstan, 954-989.

The Norman Conquest, 1066, was followed by a great activity in church building and a rapid increase in monasteries. Then English churches were Catholic like the rest; and yet the English people were constantly resisting the aggressions of Rome and asserting their independence. William Rufus in the eleventh century struggled against Anselm, the pope's advocate, as archbishop of Canterbury; Henry II. and Thomas Becket engaged in a fierce contest a hundred years later; in the next century, the Barons won the victory over King John, who was the tool of Rome; and in the fourteenth century we have seen the bold work of reform under Wiclif. The civil strife in the fifteenth century made religious progress slow, but the *Lollards* were doing quiet work in secret places. Towards the close of the century, the "New Learning" made itself felt in England; and with it came a demand for a reform of the church. But this demand was at first made by loyal Catholics, who wanted the old church purified, not destroyed. They were men like More and Colet (fellow workmen with Erasmus, who lived much in England): the former a great statesman, who wrote *Utopia*; the latter a great scholar, who founded many schools.

#### II. THE SEPARATION FROM ROME UNDER HENRY VIII.

Christianity in England assumed a more national character than anywhere else. In Germany, the new movement began in religion and spread to politics; in England, it began in politics and spread to religion. The opening incident was ignoble enough; but it afforded an opportunity for great national forces to operate. The young king wanted to get rid of his wife Catherine, perhaps because she was Spanish, and he wished to free himself from that influence; perhaps because he loved another by whom he might secure a male heir to his throne; perhaps because his conscience troubled him for marrying his brother's widow; and perhaps all these motives worked upon him. But the pope, to whom he applied for a divorce, would not grant it; and Henry VIII. began to array himself and England against the papacy. The king wanted the church purified, like More and Erasmus; but he was not a reformer like Luther, against whose work he wrote a bitter attack. He styled himself "Defender of the Faith." All through his reign he was equally opposed to papal aggressions and Protestant reforms. To stand by the popes, and to advocate radical reforms cost many men their lives in his day. He was moved by one strong ambition: to make England great and independent of Rome. Linked with this were his base passions and his stubborn will. In every way an autocrat,

in many ways an opponent of papal policies, in no way a consistent Protestant.

After several years of strife between pope and king, a crisis came in 1529. In the Parliament then called the English people rallied to the support of Henry VIII. Cromwell, who had come into the king's confidence after the fall of Cardinal Wolsey, in 1529, urged him to ignore Rome and apply to the ecclesiastical courts of the land for a divorce. This was done and the divorce was granted in 1532. A small matter and a vulgar incident in a way; but over it arose a momentous issue that concerned every Englishman. And into this breach between king and pope rushed all the reforming tendencies of the people, many of whom were far in advance of the court. Parliament began to pass laws against Romish influences, which culminated in 1534 in the Act of Supremacy. This marks a turning point in the history of the nation and its religious life. By it the king was made the head of the church, and dependence upon Rome was brought to an end. The English churches were still under a despot, but his was a despotism that represented their own national life rather than an Italian court.

In the closing years of the great Parliament of 1529, that is about 1536, three memorable things were done: (1) Tyndale's English Bible, circulating in secret for ten years, was put in every church for free reading,—a greater stroke for radical reformation than the king appreciated. (2) "Ten Articles" on religion were issued, insisting upon Scriptural preaching, avoidance of abuse in administering the sacraments, and renunciation of allegiance to the papacy. A step forward, but far behind Luther, and farther still behind Calvin. The church service was now in the English language. (3) The destruction of the great monasteries was vigorously pushed forward. The wrath of the English people had long been gathering against the monks, many of whom were ignorant and vicious, all of whom were indolent. While the king's motive in confiscating these properties was far from noble, and the conduct of the populace was often shamefully coarse and cruel, still the monasteries by their corruptions deserved rough discipline; though not perhaps the destruction which visited them. The celibacy of the clergy came to an end in this connection, and monastic vows were freely broken.

The Catholic reaction, a few years later, was a natural protest against these severe measures. In the last years of Henry VIII., Catholics who denied his supremacy and more radical reformers (both More and Cromwell were beheaded) were dragged to the stake. In supporting the king against the pope Englishmen had temporarily lost some of their ancient liberties. The general state of religion was deplorable. But two great things had been done: The foreign yoke had been broken; the beginnings of a national church had been made.

#### III. THE PROTESTANT EPISCOPAL CHURCH.

It was just because the movement was so intensely national and political that the English church, which came more definitely into shape under Henry's son, Edward VI. (1547—1553), was a *compromise*, in organization, creed and ritual. The king took the place of the pope in a way; he was head of the church so far as the appointment of its chief ecclesiastics, but he had no definite religious duties, and in many matters the wish of Parliament must be consulted. The old *Episcopal* system was continued; the archbishop of Canterbury remained *primate*; under the other bishops were grouped the familiar orders of the clergy. Great emphasis was placed on "apostolic succession,"



but all this machinery was no part of the Roman hierarchy. This church was *national*; a part of the government, supported by public taxes, and its bishops members of the house of Lords. It claimed to be *Catholic*, but not *Roman*; *Episcopal* and *Apostolic*, but not *papal*.

In its ritual the same spirit of compromise is present. After working over the matter for several years, slowly making changes as the popular religious opinion declared itself, and always following a cautious inclusive policy, the *Book of Common Prayer* came into use in 1548, in almost its present shape. Its form and language are in general agreement with one of the ancient rituals of the land. The chief difference lies in the way it is used: not by the priest alone, but by all the people. The congregation is made active in the service; it is *common prayer*. The officiating minister is a priest in special dress, but the sacramental theory and function have been lessened. Instead of the *mass* there is a popular *communion*, with the use of both elements. *Saints' Days* are observed, but in a less superstitious manner; prayers to saints and the Virgin Mary, the use of relics and indulgences, the appeal to purgatory,—these, and some other things, were cut off. All allusions to the pope were dropped.

The "Prayer Book" is an evolution from the Catholic ritual long used in England. Some things were left out, and a few things added, in obedience to the Protestant spirit; and, rendered into a peculiarly stately and noble English, it has afforded a dignified and yet popular form of worship in which millions have found comfort and helpfulness.

The creed of the church was slowly evolved, in accordance with a sober, practical English desire to be moderate and inclusive. The start was made in the *Ten Articles* of 1536; the final form was reached in the *Thirty-Nine Articles*, issued in the fifth year of Elizabeth (1563). The great creeds of the early church, from the Nicene to the so-called Athanasian (ninth century), are included. The use and authority of the Bible are defined; the number and nature of the sacraments (Baptism and Communion) are described; the orders, ordination, and duties of the clergy are established; the means of salvation and the elements of saving faith are briefly outlined.

These Articles run, in the main, very close to the early Catholic statements, with here and there a change due to Luther, and others to Calvin. But nowhere is there any such emphasis as the former put on "justification by faith," or as the latter put on "election." In all those years England had no religious genius, no masterful theologian. The aim was to make a statement upon which as many as possible could unite; and Cranmer, the leader, was more politician than philosopher. The desire for compromise shows through the brief and somewhat dim phrases. Here has been the strength and weakness of the *Anglican* church. The dominant spirit of compromise, with the indefiniteness of its dogmatic formulas, has kept a great variety of parties within its fold. Sobriety and moderation have flowed from the same source. On the other hand, these very things have stood in the way of great intensity and enthusiasm of religious conviction, which have had to flow out and make a separate home in non-conformist churches.

Under Edward VI. these more positive results in the direction of a religious reformation were worked out. The reaction under Mary interrupted, but did not destroy, this work. A great many Protestants were put to death (Cranmer, Ridley and Latimer were notable examples), as Catholics had been

executed during the preceding reign. The heart and mind of England had, however, become alienated from Rome. When Elizabeth came to the throne in 1558, church affairs settled substantially into the shape that they had assumed under Edward VI. One noble thing this great queen did: She practically stopped the putting of people to death simply for heresy. She saw that too much blood had been shed over religious differences. The one mighty purpose running through her devious schemes and large endeavors was to make England great and independent of foreign control. In carrying out this purpose, circumstances more than convictions led Elizabeth to a more pronounced Protestant position, in alliance with all the reformers of the continent. Through the aid of Archbishop Parker, a wise but not great man, she removed opposition and brought the English people into general loyalty to the Prayer Book and Articles. This was done more by the spirit of her admiration than by new laws. The churches were being knit together into a strong English institution, but it was not an age of religious creativeness. The Elizabethan period was great on its secular rather than its religious side. Its great names are Raleigh, Bacon, Shakespeare.

#### IV. A NATIONAL CHURCH: MERITS AND DEFECTS.

While the Catholic church was supreme, the national sentiment had little chance to make itself felt in religious affairs. But patriotism was one of the forces which created what we call the Reformation. And it was among the English that this influence first produced a distinctly *national* church. It was later that Lutheranism became the national faith of Denmark, Sweden, Norway and parts of Germany, that the Presbyterian faith became national in Holland and Scotland. But in none of these countries did the Protestant religion make so definite a national establishment as the church of England. And the advantages of an established state religion are chiefly these: It binds up the whole life of the people with the interests and sanctions of piety. It carries patriotism over into the church, while it carries religious enthusiasm over into the affairs of government. It gives to religion a position of honor and stability, a tone of authority and importance. The English church has been a stout prop to the throne; the crown lends dignity to the affairs of religion.

And yet, there is another side to this matter. An established church is not flexible enough to accommodate the growth that accompanies life. Some remain inside and stop growing, others leave in order to grow. In this way indifference and schism arise; and these actual results largely destroy the theoretical benefits claimed for a state church. Much of the best national life of England is not in its national church. In the wide existence of dissent, the established church ceases to be truly national. Moreover, an established religion is always in danger of sinking from the high level of personal conviction to mere formality and nominal assent. Because *established*, the religious life is not freshly or powerfully experienced. Wherever a faith is established, the progress that makes a nation strong produces *heretics*; and it is unfortunate to have new thought in opposition to religion. Also, a state church brings the management of religious affairs out of the realm of spirituality into the baser arena of politics. Present experience clearly shows that the cause of religion is harmed rather than helped by being made an affair of government. Our own nation has proved that religion is strongest where it is left free to win its way by its own merits.

See Seeborn, "Protestant Revolution," pp. 166-193, for a brief, and Fisher, "The Reformation," pp. 316-334, for a fuller narration of these events; Herford, "Story of Religion in England," chaps. xvii.-xxii., is very interesting; Beard, "The Reformation," chap. ix., is a valuable discussion; Taine, "English Literature," book ii., chap. v., throws many interesting sidelights upon this period; Green, "English People," vol. ii. pp. 67-329, sets this movement on the broad stage of English History; Froude, "History of England," chaps. iii. iv. vi. x., paints a graphic picture favorable to the Protestants, while Alzog, "Church History," vol. iii., pp. 190-216, gives the Catholic side; Blunt, "Reformation in England," and Perry, "Reformation in England," are both standard manuals.

#### QUESTIONS ON LESSON XIX.

1. *The Dim Background.*—How many "religions" has England known? Why did the island need two conversions to Christianity? St. Patrick, Augustine, King Alfred, Wiclif, tell some story of each. Who brought the "New Learning" into England? What kind of a reformation did these three friends hope for?

2. *Separation from Rome under Henry VIII.*—How did the Reformation in England differ from that in Germany? Did England have a Luther or a Calvin? Who was the leader? Why had the pope once named him "Defender of the Faith"? Then why, later, his break with Rome?

Henry's Reforming Parliament, 1529-1536: Its first step in reform? What was the Declaration of Independence from Rome? Its next three steps? Was the confiscation of the monasteries wrong? How did the king clinch these reforms? Would you call him a "reformer"? What other cases of ignoble beginnings with great historic outcomes can you think of?

3. *The Protestant Episcopal Church.*—What one word describes the method of the English Reformation? This shown—

(1.) In the *organization* of the National Church: Who became its head? Why called Episcopal? What does "Apostolic Succession" mean, and why do Episcopalians make so much of this point?

(2.) In its *ritual*: From what was the Prayer Book made? Why called "Common Prayer"? Do our Episcopalians here use the same book? Why is the book so loved? Had we better have a Prayer Book?—The difference between a priest and a minister? between church and chapel, in England? between communion and mass? What of Romish ritual was abandoned altogether?

(3.) In its *creed*: What do the "Thirty-nine Articles" contain? How do they differ from Luther and Calvin?

To sum up: 1534, 1536, 1548, 1563 date what events in the English Reformation? The three sovereigns who helped it? The one who opposed it,—burning whom? What noble change to be credited to Elizabeth? What advantage in a church based on compromise? What weakness? "Broad", "Low", "High" church—the terms mean what?

4. *A National Church.*—What other National Protestant churches are there? The good—the danger—of an Established Church? What becomes of its progressive thinkers? In England is any persecution left? How do "the Church" and "the Dissenters" there compare in numbers, worth, social position? Is there any tendency towards disestablishment? Is our Constitution wise in making a National Church impossible here? Would it be consistent with the First Amendment to "put God and Christianity in the Constitution," as some wish?

#### Sunday-School Contributions.

The third contribution to reach us this year comes from the Sunday-school at Geneseo, Ill., which sent its five dollars last week. This school is one of the few schools in Illinois that it is an unalloyed pleasure to visit. It is large and vigorous and happy, both the children and the teachers seeming to feel entirely at home and glad to be there. It shows clearly how much Mr. Miller has accomplished by his long years of faithful work. He has made a church home for young and old, and one that the two or three unfortunate choices since have not been able to destroy. G.

#### Important Notice.

Commencing with the first issue in March, 1895, UNITY will be enlarged by the addition of more pages. At the same time the subscription price will be increased to \$2 per year. Any subscriber who has paid in advance can have his subscription extended ONE YEAR from the present date, by remitting ONE DOLLAR before March 1st. The time up to which payment has been made may be noted on the small yellow mailing slip pasted on each paper. All renewals after March 1st will be at the increased rate. New subscriptions sent in before March 1st will be accepted at the present subscription price, viz., \$1 per year, payable in advance.



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Non-Sectarian Liberal Constructive

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## Notes from the field

THE CHAIRMAN AND SECRETARY OF THE UNITARIAN COMMITTEE ON FELLOWSHIP announce that John Belden Bidwell is commended by them to the Unitarian ministers and churches.

Chicago, Ill.

On Thursday evening, Jan. 11, All Souls Church held its annual banquet and business meeting. Over two hundred people sat down to the attractive tables laid in the church auditorium. After an hour spent in material and social refreshment, the business meeting was opened by Mr. William Kent, president of the Board of Trustees, with an address in which he briefly reviewed the work of the past year and closed with words of hearty good cheer for the year to come. Then followed the reports of other officers of church and Sunday-school, the chairmen of the different sections of church and Unity club, all telling of work done and burdens borne, and difficulties conquered or still to be met. These were followed by the address of the pastor, Mr. Jones; and the record of his sermons, lectures, speeches, journeys, Unity Club meetings and business meetings of many kinds, funerals, weddings and christenings, made people who have sometimes complained of hard work blush for the leisure hour they occasionally enjoy, and suggested that he must have found some magic way of piecing out the too short year with a web of his own weaving.

Following the election of officers for the ensuing year a question of much import was broached. Every Sunday morning shows that All Souls Church has unquestionably outgrown the shell which has housed it so comfortably and so well for more than eight years past; and when a resolution was offered for the appointment of a building committee to take steps towards the erection of a more commodious home for the church and its

activities, the resolution was enthusiastically adopted and a committee appointed to begin their plotting at once on a building scheme which it is hoped may materialize within the next two years in substantial brick and mortar.

It was a meeting with which deep and tender memories will long be associated. As Dr. Helen A. Heath, who for nearly two years past has given herself so largely to a work of love among the suffering unemployed in the Wall Street district, was speaking in behalf of that work, her strength failed and she sank into her chair, with the plea for aid in the establishment of a social settlement among the people so dear to her, unspoken upon her lips. Before the morning her life had fled, that life of generous sacrifice, crowned by a most fitting death in the midst of the work she held so dear. And so, upborne by this challenge to renewed life and faithfulness, All Souls Church goes "breast forward" to face the new year and its new perplexities. And as one thinks it all over, the conclusion comes irresistibly that even the limitations of time and strength are often self-imposed conditions which must yield to the "divine impetuosity" of a consecrated life.

E. H. W.

Aurora, Ill.

My first Sunday in the Congress Mission Field was spent at Aurora, Ill., where an earnest and thoughtful congregation greeted me on the morning of Jan. 6th. Somewhere from 300 to 350 people were present at the service.

The Peoples Church at this place is in excellent condition, but sorrowing at present over the loss of its able and faithful pastor, Rev. J. H. Acton, D.D., who closed his labors here the last Sunday of the old year. He now goes to the Unitarian Church at Seattle. Dr. Acton, who has been at Aurora eight years, has done a great and good work in laying the foundations of an intelligent faith, in character-building, and in confirming the confidence of the people in an absolutely free church.

He leaves a church united in its purpose, and in good shape. It has an influential standing in the city, and is resolved to push along in the future on the same lines that have given it prosperity and success in the past. It may not call a pastor immediately, and may have supplies for awhile. In due time it will endeavor to secure the right man.

The object of the morning discourse was to awaken if possible additional interest in the breadth of the new religious spirit of our time. This alone can breathe the breath of life afresh into the liberal churches. New reasons for an interest in religion are occurring to men. And a broader religious statesmanship is now seen to be necessary to unite all liberal men and women on their common ground for common ends.

Differences in names, theories and forms, which in comparison with the agreements are unimportant, should not be suffered any longer to divide and destroy. He is not the intelligent friend of religion today who magnifies these.

God bless the Peoples Church at Aurora.

A. N. ALCOTT,

State Missionary of the Liberal Congress.

Decorah, Iowa.

The Christmas service of Unity Church Sunday School proved again the wisdom of Mr. Blake's advice—that the same songs be used until they become a part of the singers and they seem to be expressing their own thoughts.

One class (boys and girls of from nine to eleven) had a part in the service which I liked so much that I have asked Mr. Van Sluyter's

permission to send it to UNITY, thinking it might be found useful for another school next year. The little girls of the class closed by singing alternately the verses of the hymn—"Jesus." The thought of Jesus seemed more real under the new words and every boy and girl—even shy ones—spoke the words intelligently and willingly. E. E. A. H.

The exercise referred to is a little too long for UNITY to publish with this note. It consisted of eight thoughts about Jesus's life, with especial reference to childhood, put in strong and simple language, so that each scholar might give the thought about Jesus that appealed especially to him. ED.

Greenville, S. C.

The Woman's Alliance of Greenville, South Carolina, return thanks to the many persons in all parts of the United States who contributed aprons and fancy articles for their Bazaar held Dec. 1st. The articles sent were many and beautiful, and it encourages them far away in the south to meet such a hearty response to their appeal. The Bazaar was a success beyond their expectation or hope. They realized about one hundred dollars, which has been deposited in a Savings Bank as a nucleus of a Library building fund.

MRS. A. VIOLA NEBLETT,  
Cor. Sec. Unity Circle.

Pomona, Cal.

Among the many attractions of this charming spot not the least is the Unitarian church. The work done during the month of December shows that the church and pastor realize the responsibility resting upon the only Unitarian church within a radius of thirty miles.

Dec. 2, six new members were welcomed into the fellowship of Truth, Righteousness and Love by a beautiful and impressive service.

Dec. 9, the morning sermon was upon "The Law of Use and Disuse in Religion." Dec. 16 the subject was, "The Unitarian Hell," and the large audience attested to the interest felt by people in what a liberal church has to offer upon the condition after death. The matter presented was a further indication of the deep thoughtfulness and rare spiritual genius of the pastor, Rev. U. G. B. Pierce.

The service Dec. 23 was appropriate to Christmas. The choir, which is the finest in the city, rendered especially fine music suited to the occasion. The Sunday school celebrated Christmas eve by a concert and Christmas tree.

The evenings of the month were occupied by a course of illustrated astronomical lectures. These drew full houses every night in spite of rain and the counter attraction of the union revival meetings. The subjects were as follows: "The Birth of a

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World"; "Half Hour with the Sun"; "The Sun's Children"; "A Visit to the Moon." The deep interest manifested in these lectures, and the earnest desire for more of similar nature, prove that scientific subjects may be presented in such a simple manner that they may be understood and enjoyed even by those who have hitherto given the subjects no thought. The interest of the lectures was further enhanced by the choice stereopticon views shown with a dissolving limelight lantern. Mr. Pierce has another course in process of preparation, to be given in February, of which UNITY shall hear later.

#### Princeton, Ill.

The People's Association here had the pleasure of listening to Rev. G. H. Putnam, of Carthage, Mo., for two Sundays last month; and he was liked so well that a unanimous call was extended to him.

#### Pittsfield, Mass.

After a pastorate of three years and a half, Rev. Carl G. Horst on the first Sunday of the year tendered his resignation of the pastorate of Unity Church. The parish committee have asked him to reconsider his resignation.

#### St. Paul, Minn.

Rev. W. R. Lord has resigned the pastorate of the Harrison Square Church, Dorchester, Mass., to become the successor of Rev. S. M. Crothers at St. Paul.

#### Sturgis, Mich.

Rev. G. W. Buckley, of the Unitarian Church of this place is just commencing a series of sermons on Jesus. The first will be on "The Gospel Biographies of Jesus"; the second on "Jesus the Man of Intellect"; the third on "Jesus the Man of Feeling"; the fourth on "Jesus the Preacher"; the fifth on "Jesus the Doer"; the sixth on "Jesus the Messiah." The series promises to be very interesting and instructive. The liberal movement here is steadily growing, especially in the character of its membership.

### Correspondence

The following extract from a New Year's letter from the pastor of a Unitarian Church in New England is a cheering note which may do the readers good as well as the publishers.—EDITOR.

I find UNITY to be a very great help to my thinking; and not only is it a help to mental integrity and manly character, and to free sound theology and the cultivation of the scientific spirit and the ethical philosophy,—or my way of understanding the religion of ethics, and the ethics of religion; but the noble thoughts of the paper thrill me, as do the true spiritual sense and sentiment. There is a uniform ethical and religious temper and grasp of things which make me more and more believe in God and immortality and myself.

Truth, the search for truth, respect for truth and reality run through every column, and brace up the soul as for a conflict with any foe temporal or spiritual.

I believe UNITY is more Unitarian than ever when it takes a stand for right and truth, and humanity and ideal society and ideal character, and an ideal church, and for every good and wholesome thing in life such as I admire.

UNITY is a most daring fellow; has a daring faith and cuts straight through to the heart of things, burning bridges behind it in its progress to something grander in organization and still more divinely true and real; all in the interests of unity,—the banding together of differing sects and creeds and religions and churches in a way to stagger the mind of ordinary mortals. It reminds me of the chambered shell to be found in one of the old Silurian sea-beds. At first the animal which inhabited it built one tiny cham-

ber in which it lived. As the creature grew in size it made for itself another and a larger apartment, separating its new and old quarters with a partition, which was never removed. The main idea of its life was to *press forward*. Chamber after chamber was added, and the builder never failed to raise the shelly wall that shut off its former habitation. At last, grown strong and powerful, it thrust out huge arms above its head, and became the strongest force in the ocean. Dr. Holmes wrote about the "Chambered Nautilus," a descendant of this fossil. It is the idea of urging on to something better and wider. Wipe the past all out, its failures and its mistakes; close it up with a partition wall; the future stretches out interminably, the horizon widens, and glimpses of sunlight lie across the way—this is the way UNITY steps on, and works on, moving into larger thought, into nobler truth, and into the great and glorious idea of universal religion—that means *philosophy*, that is *religion*, it is life, it is salvation, the world to come! Now I am not saying, in this word of cheer this New Year's day, that I like all UNITY says or all it does; and if it were not New Year's day I would like to scold quite a bit; but it is doing its work in a way to give to truth a fair setting, and to angels of light great joy. I think Satan dreads the tread of truth and character and love in UNITY, as it mounts and tries to touch the empyrean of ideal religion and an ideal world!

Yours for universal truth, love and righteousness.

#### A Neighbor's Tribute to Dr. Dudley.

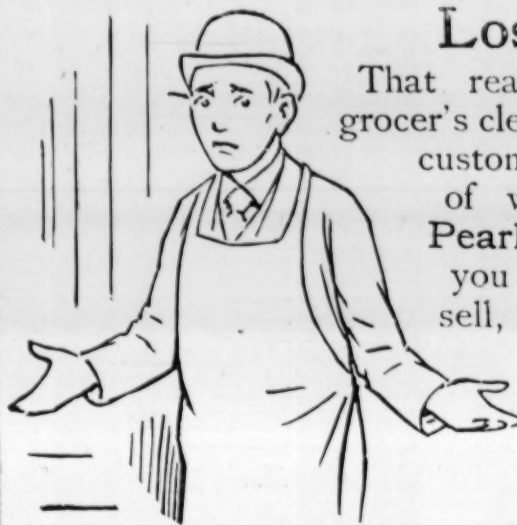
EDITOR UNITY:—Our house being next door to Dr. Dudley's in Lake Mills, where he spent the most of the last few years of his life, the writer had exceptional opportunities to sit at his feet and learn. May I offer a slight tribute?

He was always willing to extend a helping hand to those of common mold, whenever he noticed their longing eyes lifted to the heights upon which he himself stood. He gave freely of his vast intellectual wealth to good listeners. It was an intense pleasure to hear him tell about meeting Emerson, J. G. Holland, the Alcotts and other great men and women of literature. And one could not observe the slightest trace of egoism. He understood clearly his own powers. He knew that among the stars he could roam as easily with great souls, as with common people upon the earth.

His heart always throbbed in sympathy to the cry of weary men and women. He said to me one day, "I like to play upon this wondrous harp of Life, bringing forth music that in the hearts of men awakes deep responsive chords, changing songs of sadness to pæans." Men loved to listen to his music because it was so simple. He sang his songs as the birds sing—joyously, artlessly.

He did not believe that one knew very much about—"over there." He said, "Don't worry, my friend, about the next world. In this great drama of Life you and I have little time to waste over religious dogmas and wondering whether we are orthodox. Let us be honest, brave, simple, true in our contact with our fellowmen, and all will be well with us when we enter the Silence."

No soul was ever so finely attuned with the harp of Nature. This picture often comes before me: It is the hour when tired day is falling asleep. An old man sits on the rustic bench in front of his house. His book has fallen from his hands. A favorite cat is in his arms. Now he looks long and steadily at the western sky, at the "splendid distance, and recesses of ineffable pomp and loveliness in the sunset." Now he watches the children



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at their play or gazes with close attention at a maple tree in the branches of which he hears the chirp of a sleepy bird. The twilight deepens, and I see him with bowed head listening to voices in the night wind. And long after he goes into the house he sits in the darkness with his violin, and floating through the window there come the strains of "Annie Laurie," "Home, Sweet Home," and other simple songs that he loved so well.

In John Langdon Dudley, "Life's sad exultant story" is not finished. It will be continued all through the ages.

Whitewater, Wis. G. WILLIS MILLS.

DEAR UNITY:—Let me add, perhaps somewhat late, a brief but living tribute to John Langdon Dudley. I had good reason for knowing him; for we were in the same boat, and our destiny was not unlike. He was a Congregationalist,—and more. The man was made to be an Independent. Did you ever study his head? He had but one fault: he had too many big bumps; too many strong points. He could not compromise. He would not sacrifice the truth. It was not his fate to live quite over into the larger age that is just ahead. When I left St. Louis I had hoped he would succeed me. A letter from him turns up on the subject: "My dear Powell:—I should like to start *de novo* in some live population; and just organize, and build up on the principle of elective affinity." But it did not end in his going there. It was a woefully trying time. Savage was just emerging from Calvinism at Hannibal, Dudley at Milwaukee, and scores more at divers points. But there was as yet no possibility of reaching to help each other. Dudley suffered from living in the earlier stages of the transition era.

Cordially ever,

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## The Streater Liberal Congress.

[See Editorial Note.]

To the Editor of THE UNIVERSALIST:

As you can have no desire to invest me with virtues I do not possess, will you kindly allow me to correct a few misleading implications in your recent editorial on the Streater Congress? I did refuse to serve on the State Missionary Committee of the Congress, as you observe, but from no loss of interest in the new movement, nor from any feeling that it would be a breach of denominational propriety for me as a Universalist to serve the Congress in that capacity. I refused simply because as chairman of one missionary committee I could not afford, in the few hours at my command snatched from more immediate obligations to my parish, to add the duties of another committee.

I see nothing in the spirit or purpose of the Liberal Congress which I may not serve, so far as time will permit, without disloyalty to the denomination to which I belong. My service to the Congress is as a Universalist. Notwithstanding the many attempts to place the new movement in a contrary light, it in no wise seeks to disrupt or antagonize existing liberal denominations or churches. Except by suppressing or distorting the facts, no one can point to a single instance in the brief history of the Congress which indicates that it enters the field as an antagonist of Universalism or Unitarianism or any other "ism".

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## We Forgot

One item in making up our January clearance list on page 621 of last week's UNITY, SICKNESS AND ACCIDENTS, by Martin W. Curran, is an invaluable manual for home-makers as well as professional nurses. It is complete and up to date. It sells for \$1.75 in leather; \$1.00 in cloth. We have a few cloth copies accidentally soiled on the outside; all right inside. UNITY readers can have them while they last at **40 cents**, postage included.

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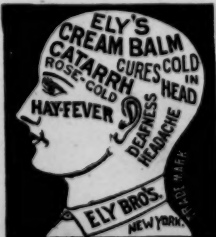
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### THE CHICAGO HERALD. VISITOR'S GALLERY.

Entrance doors have neither lock nor key, open night and day to everybody. See the ten great presses printing The Herald.

Its purpose is to supplement existing liberal organizations in spreading the liberal faith. That this faith reaches the waiting mind of the west without any denominational tag on it is of little account from my point of view. Unless the ground is taken that Universalist principles of interpretation cease to be of any value the moment they are not tagged with the denominational label, our church ought to extend the fraternal hand to the new movement, instead of subjecting it to a persistent and petty tirade of adverse and unbrotherly criticism.

The west is as yet unoccupied ground, comparatively speaking, to the liberal faith. No less than forty cities, west of the Ohio river, of nineteen thousand inhabitants and upwards, have no Universalist church. Unitarianism has reached but few of them. Illinois is full of towns and cities where Universalism has either been abandoned or never tried. Into this vast unoccupied area, there is no immediate prospect that either Universalism or Unitarianism will carry for years to come, if ever, their reasonable interpretation of religion. If another organization, even if it should eventually evolve a new denomination, seeks to plant the standard of the liberal faith where Universalism has not and can not, shall our church play the dog in the manger part, and snarl, and snap, and cry "hands off"? This may be the spirit of a few men. I do not believe, however, that the bulk of Universalist people have ceased to hold the spirit of fellowship and good-will toward any movement which seeks to supplement their own efforts in giving the world a reasonable faith.

For myself, claiming full and loyal interest in Universalism, as I interpret it, I hail this new liberal movement with the fraternal word. So far as I can, I shall aid it in planting the liberal faith in the many places where there are at present no liberal churches. If we are afraid the new movement may pre-empt many fine opportunities before us, let us cease to cry baby, and putting our hands to the plow break ground ourselves. Or, failing to do this, say "God speed" to any movement that will do what we cannot do or refuse to do.

One word more in relation to the editorial in question. Personally I refused to pledge my church to the financial interests of the Congress because we have at present no money to pledge for anything except our own obligations to our home work. Besides, it is not for me to pledge other people's money. What business has a minister to bind his people to pay any sum without their consent? I should take it badly if my trustees pledged me to financially support something without my previous consent. Why should I pledge them? I have no doubt that many people in my parish will contribute to this movement. I hope they will. That is their business, not mine. This was my reason, then, for not pledging my church for any sum whatsoever. Why other Universalist churches do not contribute is none of my affair.

What the future of the Liberal Congress may be I do not presume to say. It may fail altogether to do what it hopes to do. Well and good. Ceasing to be, it will not be a failure. It will pass into the history of liberalism as one of the many steps by which at last the larger unity of the liberal forces in America shall have been attained. For the present I believe there is a place for such a movement. I believe the men most interested in it are honest men interested in spreading a reasonable faith and bringing about a larger fraternity. As to my own relations to this new movement I say this final word, final so far as I am concerned: As a Universalist my first loyalty is to the denomination in whose

fellowship I serve. But I do not consider it incompatible with that loyalty to aid in every possible way the purpose and spirit of the Liberal Congress.

Whether it ever becomes, what it certainly is not now, a new denomination, does not worry me in the least. If a new denomination is needed to cover this great west with the liberal interpretation of religion, I for one shall welcome the new denomination. I do not see that Universalism or Unitarianism has a monopoly of this liberal religion business. Why any one should have any interest in convicting the new movement at this stage of its proceedings of being a new denomination, I do not know. It is not yet a new denomination; none of its controlling minds so consider it. It seems to me a bit of unwarranted assumption on the part of certain people to assume to know more about the present meaning of the movement than the men who made it. It has been again and again declared by those who know most about it, that it is not a new denomination. Yet in the face of these repeated assertions we are as persistently assured that those who are running the matter do not know anything about it and that it is a new denomination.

If the Liberal Congress develops into a full-fledged denomination in time to come, it will be due in no small measure to the persistent antagonism of its opponents. But of course, having oracularly announced that the Congress "is a new denomination", the reputation for the prophetic gift must be preserved; ergo, all will be done, probably, that can be done to force it to become a new denomination.

So long as the new movement, whether as a fraternity of churches or as a new denomination, follows its present purpose of supplementing and not antagonizing existing liberal bodies, reaching out into fields at present unoccupied by the liberal faith and doing what we are not doing, I give it my fellowship and will do what I can to help it in its endeavors.

R. A. WHITE,

Pastor Stewart Avenue Universalist Church. CHICAGO, Dec. 20, 1894.

From the Universalist of January 5th.

Dobbins' Soap Mfg. Co., of Phila., the mfrs. of Dobbins' Electric Soap, say they would rather close up their immense works than to put one grain of adulteration in their Dobbins' Electric Soap. Would that all were as honest.

THE most finished negro scholar in the world today, according to the Boston Transcript, is Edward Wilmot Blyden, who represented Liberia at the court of St. James. He is a valued contributor to many English magazines, is a linguist of pronounced ability, and is one of the most profound thinkers the negro race has yet produced. He is the author of a work entitled "Christianity, Islam, and the Negro Race," which has had two editions in London. Dr. Blyden is a pure negro, without a trace of white blood in his veins.

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## Announcements

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ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johannot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

AT ALL SOULS CHURCH the pastor, Jenkin Lloyd Jones, will preach at 11 A. M. on "The Three Loves: a Study from Emerson." Sunday-school at 9:30 A. M. Prof. Moulton, at 8 P. M., will give his third university extension lecture, entitled "A Sacred Honey-moon Song."

AT MASONIC HALL, 276 Fifty-seventh Street, Rev. W. W. Fenn will conduct Unitarian Services at 4 P. M.

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The only charges will be the traveling expenses of the speakers. Places desiring such lectures are requested to address A. W. Gould, Chairman of the Missionary Committee, 175 Dearborn street, Chicago.

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